A DISCOVRSE VVRITTEN BY M. THEODORE DE BEZA,

containing the life and death of M. Iohn Caluin, vvith the Testament and last will of the said *Caluin: and the Catalogue of his bookes that he hath made.*

Syn. 8.
X 16 20

Turned out of Frenche into English, by *I. S.* In the yeare of our Lord, M. D. LXIIII.

Seene and allowed according to the order appointed in the Queenes Maiesties Iniunctions.

Bonis omnia vim. bonus—
Mihi vita Christus.

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THE PRINTER TO the Reader.

FRIEND Reader I offer vnto thee this present gathering or ſumme, containing the life and death of the faithfull ſeruant of God, *Maſter* Iohn Caluin: by the which thou ſhalt ſee marueilous examples of the aſſaultes, that hee hath indured for the doctrine of the ſonne of God, and alſo what aſſiſtance God doth giue to his, when his honour and glory commeth in queſtion. In the mean time think it not ſtrange that this diſcourſe doth not agree with the accuſtomed fourme of Hiſtorians, for the purpoſe of the Authour who is *M.* Theodore de Beza, a good ſeruant of God alſo, and a cõpanion of *M.* Iohn Caluin in the worke of the Lorde, was not to publiſh it as an Hiſtorie, but only for a Preface to the Commentaries of the ſaid Caluin vpon the

booke of Ioſue, *come to light ſith his death. I haue thought good to aduertiſe thee heereof, to the end that thou ſhouldeſt not thinke that the memorie of ſo great and worthie a perſonage might be ſatisfied with ſo ſmall a diſcourſe, (albeit that it is diligently and truely ſet foorth) the which ſhall ſerue thee onely to this purpoſe, to make thee to hope and looke for an ample and goodlie Hiſtorie of his actes and doinges, which ſhall greatly profite to the aduancement of the Church of God: to whom be glorie and honour for euer and euer.*

So be it.

THEODORE DE BEZA,

to the Christian Reader, health and peace in our Lord.

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IF it had pleased God to haue kept longer among vs his faithfull seruaunt Master *Iohn Caluin*, or rather, if the peruersitie of the worlde had not caused the Lorde to take him so soone to himself: this should not haue been the last of his labours, wherein he hath so faithfully & so aptlie employed himselfe for the aduancement of the glory of God, and for the edification of his Churche: And also nowe this Commentarie shoulde not haue gone foorth, without being as it were crowned with some excellent Preface, as are the rest. But it fareth with it as it doth with poore Orphanes, which are not so well prouided for as their brethren, because that their father is too timely taken from them. In this meane time I doe see this Orphane to bee of so good a house, thanks be to God, and so wel resembling his father, that without any other testi-

monie, hee will of himselfe become not only agreeable, but also very honourable to all those that shall see him. And therefore also mine intent hath not bin to recommende him by this Testimonie, (for what needeth it?) but rather to lament me with him of the death of him, which hath been as a father, both to him & to mee: for somuch as I neither may, nor ought to esteeme him lesse to bee my father in that which God hath taught mee by him, than this booke, and so many others, which haue been by him written. I will then bewaile me, but it shall not be without consolation: for hauing regarde to him of whome I speake, I had rather haue had him liuing heere belowe, if the felicitie wherein hee is nowe placed, did not exchaunge the sorrowfulnesse of my losse into reioysing of his gaine: and I should smally haue profited by his so holy and marueilous doctrine, and by his life that was so sincere and good, and by his death that was so happie and Christian, if I had not learned by all these means to submit my selfe to the prouidence of God, being fully contented and satisfied there-

therewith. Nowe as concerning his doctrine, whereof I will firſt ſpeake, ſo farre vnable are the multitude whiche haue ſpoken againſt him, to yeeld it ſuſpected with all men of good iudgement, that on the contrary, the ſame might ſerue for an infallible argument to approue and confirme the ſame: for ſo much as none hath at any time ſtood againſt it, but he hath well felt that he hath addreſſed himſelfe not againſt a man, but againſt a very true ſeruant of God. Alſo hee may lawfully affirme (and all thoſe who haue knowen him will bee good and lawfull witneſſes) that he had neuer enemie, which in aſſailing of him made not warre againſt God. For after that God did cauſe his champion to enter within the lyſte or ſtecade, it may be well ſaid, that Satan hath picked him out euen as though hee had forgotten all the reſt, to aſſaile him, & to plucke him throughly downe, if hee had been able. But on the other ſide God hath giuen him that grace, that hee hath adorned him with ſo many trophees or victorious tokens, as hee hath ſet manifeſt enimies againſt him. If then wee ſhall ſpeake of

the combats that he hath inwardly indured for the doctrine, there may nothing make them to seeme easie and sleight, but onely the diligence which hee did alwayes vse, because hee woulde not suffer his enemies to take breath, and the constancie which God gaue vnto him, neuer to yeeld or bend how little soeuer it were in the quarrell of the Lord. The Anabaptistes can beare witnesse, who shortly after the beginning of his ministerie in this Church, to wit the yeare. 1536. that hee could so well and happily behaue himselfin open disputation without the help of the Magistrate, that immediately the race of them was vtterly destroyed in this church: which is the more to be wondred at, because that the greatest number of the Churches of *Almaigne* are yet at this day greatly hindred by them: and if there be any that is free from them, it hath bin rather by rigour of Iustice than otherwise. Hee had another combat to fight against an Apostate named *Caroll*, vppon certaine calumnies and false reports: who being also ouerthrowen as well by writing as by worde, & cast out of the church

of God, died miserably at *Rome* in an hospitall, as an example to those which doe reuolt from Iesus Christ, to follow a master which doth so well recompence his seruants, both in this world and in the other. And another time, to wit the yeare of our Lord, 1553. *Michael Seruet* a Spaniard of cursed memorie, happened to come, who was not a man, but rather an horrible monster, compounded of the ancient and newe heresies, and aboue all an execrable blasphemer against the Trinitie, and namely against the Eternitie of the sonne of God: This same being come to this Towne, and apprehended by the Magistrate because of his blasphemies, he was heere so substanciallie encountred, that he had no defence but a certaine vntamed obstinacie, by reason whereof by the iust iudgment of God & man, he ended by the punishmét of fire, his wicked life & blasphemies which hee had vomited, both by mouth and writing by the space of thirtie yeres & more. About two yeares before there came a certain deceitfull Friar a *Carmelite*, and was sodainely become of a Diuine, a Phisition, named

Hieroſme

Hieroſme Bolſeck of *Paris*, who to get him eſtimation, thinking himſelfe to bee in Cloiſtre, and not in a Church of God, which hee neuer did knowe but by heare ſay, and afterward being procured by certaine naughtie & euill diſpoſed perſons, of whom it ſhall be hereafter ſpoken, began in open congregation to condemne the doctrine of the eternal prouidence & predeſtination, as though wee made God the authour of ſinne, and culpable in the condemnation of the wicked: *Caluin* in that very place did ſtand againſt this diſguiſed Woolfe, and did ſo anſwere him by worde both openly and priuately, and afterward alſo by writing that the aduerſarie had no truth on his ſide remaining, but a certaine Monkiſhe ſhameleſneſſe, which made him and doth make him at this day filthy and ſtinking to euery man that hath any good vnderſtanding: yea by his owne iudgement, as ſhall bee declared by teſtimonie of his owne hand whenſoeuer neede ſhall require. For this wicked man who had deſerued puniſhment for a ſeditious acte, being vſed by the Magiſtrate verye gentlie, becauſe that they thought

thought that there might hereafter some remedie be found for his ſophiſticall ignorance, after that he had done ſo manie offences and wickednesſes as he was able in the Churches neare there about, ſeeing himſelf three times driuen out of the dominions of the Lordes of *Berne*, in the end being intollerable to euery man, did giue glory to God, acknowledging his errors: and eſpecially his euill cõſcience, at *Orleance* in open generall Synode of the French Churches, the yeare 1562, in ſuch ſort that men had ſome hope in him. But after that being again poſſeſſed with ſuch a like euill ſpirite, is returned to his firſt errours, and is driuen from all men, as he is well worthy, and doth ſerue yet at this preſent day in all places where he goeth, for a teſtimonie of the wrath of God againſt all ſuche as doe reſiſt the trueth. Shortly after there was a certaine remnaunt of *Serueticſtes*, who declared themſelues, as one being a lawier of thoſe quarters: who afterwarde for the like cauſe was driuen from the Vniuerſitie of *Tubing* by the right noble Duke of *Wirtemberg*, and becauſe hee did continue in

his

his blasphemies, for which hee had been chastized by imprisonments and suffered to recant by the iudgement of the saide Lordes of *Berne*, with this man there was confederate a certaine man of *Calabria* named *Valentine Gentill*, an other of *Sardegna*, a *Piedmontois*, named *Iohn Paul Alciat*, a Phisition of *Saluces* named *George Blandrata*. These men wrought vnder ground as well as they could, shewing their blasphemies against the three persons in one diuine Essence and being, vntill the time that this faithfull seruant of God withstanding them, some vanished away, others of them acknowledging their blasphemies, haue demanded mercie at the handes of God and of the Seignorie. But shortly after, those wicked ones returned (contrary to their oath) to their blasphemies, and in the ende with their complices conueied themselues into *Pologna*, where they haue stirred vpp, and do yet at this day, innumerable troubles, yet haue they notwithstanding euen to and in the very place where they are, felt, and perceiued what the force was of the faithful seruant of God, of whom we

speake:

speake: by whose writings the churches of *Pologna* haue bin so fortified, that the faithfull haue been greatly established, and the enemies of the trueth so weakened, that with the helpe of God their ruine is at hande. Behold these are the principall combats that he hath fought within for the doctrine, which is much more hard to sustain than to resite, as the bookes shall testifie to the posteritie. As for the other enemies, they haue alwayes assailed him frō a far of, but not so far of, but that hee hath touched them more nigh than they would willingly: his learned workes against the Anabaptistes and Libertines can make sufficient declaration. And as for the great Goliath *Pighius*, who was it that did beate down and ouerthrow him & his *Pelagianisme*, but onely the power of the Lord in the hande of *Caluin*? Who did shut vpp the mouth of the glorious Cardinall *Sadolet*, but only he? Who hath more happily fought with & ouerthrown the hierd of Boares gathered together to destroy & wroute vp the Vineyard of the Lord? Who hath more grieuously or more perillously in deede wounded Antichriste

to the death? Who hath more boldlie and more aptly made answere to the wicked (*interim*) which hath so troubled *Germanie*? This is not all, for who hath been of a more cleare sight to knowe and to reproue the wickednes of false Euangelists, who framed themselues to al men meet? Who hath more constantly defended the puritie of the doctrine against the most dangerous kind of enemies: to wit, those which vnder the colour of peace and vnion do endeuour themselues to corrupt the puritie of the same? And as touching the miserable contention that was moued about the matter of the Supper, seeing the fire so greatly kindeled, his whole desire was to quench it by a cleare exposition of the matter, without naming of anie man: the which hee hath so well and so aptly done, that he that shall well consider his writings, must confesse that next after God, it is to him, that the honour of the resolution is due, which since hath been followed by all men of good iudgement. This notwithstanding, Satan enforced himselfe by all meanes possible, to haue set diuision betweene him & the

Churche of *Zuriche* in this diſcention: which among others he hath alway eſteemed and honored. But it was in vaine, for on the contrarie, when they had in preſence conferred together, they continued throughly of one accorde: and then was the conſent of all the Churches of *Swiſſe* and of the *Griſons*, framed and imprinted in many tongues, to the great edification of the people of God. That did much diſpleaſe certaine obſtinate men, among whome there was one named *Ioachim Weſphale*, an other *Tileman Heſhuſius*, which were the moſt earneſt and feruent enemies of the trueth and concord. Hee was then enforced to enter into combat, whereby he did ſo maintaine the trueth, and ouerthrowe and ſuppreſſe the ignorance and ſhameleſnes of ſuch perſonages, that he wonne great commendation, and the aboue named great ſhame: yea euen among thoſe of their ſect and nation and the Churche of God hath been the more confirmed in the true & holeſome doctrine. In concluſion, I thinke that there is no hereſie auncient, or renued, nor newly forged in our time, which hee

hath

hath not destroyed to the very foundations. For among all other his excellent graces there were two that did shine in him: to wit, a singuler sharpnes of spirite to discouer where the difficultie of matters did lie, and then also a marueylous dexteritie and aptnes to make his aunsweres without loosing of any one word, as they all will confesse, yea the very enemies of the Gospell, which woulde attentiuely reade his workes. I haue also omitted one Monster which hee likewise did defeate, albeit that in that behalf I fought on his side: it is one named *Sebastian Castalion*, who because he had some knowledge in the tongues, and had also a certaine aptnes in the Latin tongue, hee was here receiued to gouern the schoole. But this spirite being so naturally enclined to please himself, did so diue him in this vanitie, that in the end he drowned himself therein, because wee could neuer win so much of him, as to cause him to take the paines to read the Commentaries and other workes to resolue him. That was the cause why hee did openly condemne the song called *Canticum Canticorum*, in Latine,

ine, as a filthie and wanton book: which when it was laide to his charge, he vomited out openlie a thousande iniuries against the Pastours of this church: Whereupon being commaunded by the Magistrate to auouch his sayings, & being conuinced of manifest malice and euill speaking, by iustice he was appointed to depart the towne after that he had acknowledged his fault: being then in the ende retired to *Basil*, he continued there, vntill the time of the trouble that was stirred vp by *Hieroſme Bolsec*, vpon Predestination, the same man which held alwaies of the perfection of the *Anabaptistes*, but it was secretly and among his owne sect, otherwise making no difficultie at all to shape himself like to euery man, and being also greatly prouoked by the death of *Seruet*, he discouered himself openly, first in a book which he caused to be imprinted in Latine and in French vnder a false and counterfeit name of *Martin Bellie*, to whose errours and blasphemies I haue answered. He also made another treatise, which he called in Latin *Theologia Germanica*, vnder the name of *Theophile*, and

in French an other treatise of the old and new man. In the end hee did turne or rather ouerthrow and confound the whole Bible in Latine and French with so vile a shamelesnesse and ignoraunce, that it is maruel that any man could delight therin, were it not that newe thinges are alwaies agreable to ambitious spirits, whereof there is at this day as great plentie as euer there was. He did set before his translation, an Epistle dedicated to the late good King *Edward* of *England*, whereby vnder colour of preaching Charitie, hee ouerthroweth the authoritie of scriptures as darke and vnperfect: to the ende to sende vs to particular reuelations, to wit, to the dreames of the first abuser and deceiuer that would declare and shew himselfe. He did also make certaine notes vpon the ninth chapter of the Epistle to the Romanes, whereby he doth openly maintaine *Pelagianisme*, & doth not acknowledge any decree and ordinance of God, but only in those things that are good of their owne nature, forging in God a permission contrary to his will, & falsly laying to our charge, that we make God the

ambition.

authour of sin. All this did not any thing mooue the faithfull seruant of God, because that such calumnies and errors had been already answered a thousand times, vnto the time that he himselfe made a certaine collection in Latine of certain Articles and arguments, which some men said were taken out of the bookes of M. I. *Calvin*, adding thereunto certaine replications: and this booke was sent closely to *Paris* there to bee imprinted, but God prouided for it & caused the first copie to come to my handes, in such sort that wee our selues did cause them to bee put in print heere, with suche answeres as it did deserue: he after that he vnderstood the whole matter, knew not how to answere the Pastors and Ministers of *Basil*, but said that he was not the authour of those articles, beeing shortly after called to answere vppon the doctrine of free will and of the prouidence of God, in open disputation at *Basil*, his doctrine was condemned. And because that certaine yeares before he had been receiued to the profession of the Greeke tongue, by those that did not vnderstand of his errors, hee was

commanded not to deal neither by word nor writing but with his Lecture, which thing he promiſed and did verie euil obſerue it, continuing alwaies as he might, in ſowing of his errors and deceits: and of a very malice that he had againſt mee, who at that time was in Fraunce greatly troubled, to my great griefe, in the ciuill warres: or at the leaſt being moued with ſome vnmeaſurable ambition, hee wrote a little booke intituled, *Counſell to deſolate Fraunce*, without putting his name to it, or naming the place wherein it was printed, albeit it was a free Towne: in it doth he condemne all the French Churches of ſedition and rebellion, and giueth councell to euery one to beleeue what he will, and by that very meane opening the gate to all Hereſies and falſe doctrines. I did not vouchſafe to make aunſwere to that worthy counſell, which declared this man to bee ouer beaſtly and ignorant in that whereof he did entreate, and very euill exerciſed in ſuche affaires, but in the ſteade of it I did anſwere to many points whereof he rebuked mee, mingling with them moſt villaine and intollerable er-

rors,

tors, vnder colour of defending that which I did mislike in his Latine translation. This mine answere being dedicated to the Pastors of the Church of *Basil*, was the cause that the same *Castalion* was called by the Church, and afterward by the Seignorie, and was commanded to make answere to that wherwith I charged him, & did offer my self to proue by his owne writings: but within few daies after death deliuered him from that trauaile. I know well that this long discourse shalbe misliked of some men, as though I spake as a man loded with passions, and coulde not be content to suffer the dead to be at rest in their graue. But I may well protest before God that I did neuer hate the man in his life time, with whome also I neuer had to doe neither in good nor euill in particular, much lesse that I would nowe hate and persecute the dead which are put ouer to the iudgement of the Lorde. But it was needfull to make this knowen to the end that euery man might beware of his bookes and disciples that hee hath left behinde him. Whilest these thinges were doing, a certaine Disciple aduanced him-

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himselfe, to wit, *Fraunces Baldwin*, who coulde no more continue in one religion then in one place, but changed dwelling place and condition in maner euery day, and religion at the leaſt three times, in the ende hauing no more conſcience to looſe, he placed himſelfe in a certaine religion, like to that of Chanonnes Reguliers, the which beeing ſuch in generall as were the reſt of all their troupe, yet when there is a queſtiõ of their particular, they become Monkes in that that is profitable for the Monks: & on the contrary they be alwaies ſeculers, when Monkery pleaſeth them not: and this worthy perſonage did kiſſe the Pantophle as the reſt haue done, and becauſe that people ſhould be out of dour that he did it vnfainedly, he receiued a good & a worthy abſolutiõ of his king, to enter againe into the fauour of his holines and his Cardinals, vnto whome for recompence of all his euil hap he became ſlaue. If then it come in queſtion to haue one to write againſt vs, this is the beſt Catholique in the worlde: but on the other ſide if hee muſte frame him ſelfe to thoſe that are as it were betweene two

yrons

rons, and boaſt them that they hold the
meane, then this good man ſpitteth out
the reformations of the Romiſh church,
and ſpeaketh ſtoutly of certaine abuſes,
but it is without touching the principall,
and in ſuch ſort notwithſtanding, that e-
verye man which knoweth him not,
woulde thinke he did meane good faith,
and not to purchaſe him credite. This ga-
haunt for his beginning, failed not in the
yeare. 1561. to ſet foorth a booke of ſuch
ſtuffe, without any name, at the preſent
time that men were at the conference of
Poyſſy. *Calvin* vnderſtanding the mea-
ning of this wicked one, made aunſwere
briefly according to his vſage: but very
peremptorily and fully, giuing certaine
ſtaints to him that was chiefly culpable
of this euill. *Baldwine* vppon this began
to chafe, and afterwarde lefte not to ſome
out his rage againſt him whom he had ſo
often called father and Maiſter, onely to
make it knowen that he was reuolted in
deede, whereupon *Calvin* did ouerthrow
him, by one only ſilence: For as touching
the iniuries and outrages againſt his per-
ſon, he did alwayes eſteeme them hono-

table for the name of the Lorde whome he ſerued, for ſo much as to be blamed by a wicked man, is a token of vertue. And as for his reprehenſions concerning the doctrine, the one ſort were ſo ſlender and ſo improper in his iudgement, that they deſerued no aunſwere, the others were but recitals borowed els where, and refuted more then a thouſand times. And for ſomuch as it is to mee, that this Apoſtate hath alſo addreſſed him to gratifie his maſters, I haue taken vppon mee to aunſwere him for the ſeconde time, which thing I hope alſo well to diſcharge, with the grace of our God. Theſe be the principall combats that this worthie perſonage hath happily endured for the trueth of the Lord. As touching the reſt in this diſcourſe I thinke I haue intreated of the greateſt part of his life: for what was his life other then a continuall doctrine, as well by word as by writing, and by all his maners and order of life? The which alſo will doe very well to bee declared particularly, to the end that euery man may vnderſtande the maruels of God in the perſon of this excellent man. Hee was

borne

borne in *Noyon*, an ancient and famous Towne of *Picardie*, the yeare. 1509. the tenth of Iuly, of an honeſt houſe and of a reaſonable wealth, his father was named *Gerard Caluin*, a man of good vnderſtanding and counſell, and therefore greatlie deſired in the houſes of Noble men dwelling in thoſe parts: by reaſon wherof his ſaid ſonne was the better and more liberally brought vpp, at his fathers charges notwithſtanding, in companie with the children of the houſe of *Monmor*, with whom alſo hee was in cõpany at the ſchoole at *Paris*. He was alwaies of a ſingular good wit, & aboue all other things of a very good conſcience, enemie to vices, and greatly giuen to the ſeruice of God as men did then call it: in ſuch ſort as his mind was wholy to diuinitie, which was alſo an occaſion that he was prouided of a benefice in the Cathedrall Churche of *Noyon*. Yet was his father alwaies minded that he ſhould ſtudie the Lawes, and he alſo on his part hauing alreadie, (by the mean of a coſin and friend of his, named maſter *Peter Robert*, otherwiſe *Oliuetanus*, who afterward turned the Bible

ble out of Hebrew into Frenche and imprinted it at *Neufcastle*,) tasted some thing of the pure religion, began to withdraw himselfe from popish superstitions: which was the cause that beside the singular reuerence that hee had towarde his father, hee did agree to goe to *Orleance* to the same ende, where there did then read an excellēt man named *Peter de l'Estoille*, who was afterward President of the court of Parliament in *Paris*, vnder whom hee did so profite in short space, that hee was not accompted a scholler, but as an ordinarie Doctour, as oftentimes hee was rather in deede a teacher then a hearer, and he was offered to proceede Doctor without paying any thing, which thing also hee did refuse. And because that the Vniuersitie of *Bourges* was then also famous by the mean of that excellent lawyer *Andrè Alciat* which then did reade there, hee would also see and heare him. In the meane time hee exercised himselfe in holy letters, with such fruite and profite, that all those whose heartes it had pleased God to touch, (giuing them to vnderstand what the differēces were that

were

were then moued concerning matters of religion) did not onely beare toward him singular affection, but had him foorthwith in great admiration for the learning and zeale that was in him. Among other with whō he did frequent and company, then at *Bourges* there was an *Almaigne* an excellent personage a Professor of the Greek tongue, named, *Melchior Volmar*, whome I doe so much the more willingly remember, because it is very hee that was my faithfull gouernour and teacher all the time of my youth, for the which cause I wil praise God all the dayes of my life.

This good man seeing *Calvin* not to be well instructed in the Greeke tongue, caused him to studie the same, wherin he did greatly helpe him, as he himself hath witnessed, dedicating to him his Commentaries vpon the second Epistle of S. *Paul* to the *Corinthians*, and did him the honour to call him his Maister and Instructer. In this meane time his father died, which was the cause that he left the studie of the lawes, and returned to *Noyon*, and then to *Paris*: where notwithstanding

ſtanding his youth, hee was not long vnknowen, nor without honor, by all ſuch as had any feeling of the trueth: he of his part did then reſolue to dedicate himſelf wholy to God, and did trauaile with great profite in ſuch ſort, that being in *Paris* in the time of the Rector named *Monſieur Copus*, there hapned a ſedition wherupon he was ſent to the Court to be preferred, where hee was knowen and very well receiued of all thoſe that had any pure affection and ſounde iudgement in thoſe affaires: In the ende ſeeing the miſerable eſtate of the Realme of Fance, hee determined to abſent himſelfe, & to be where he might liue more quietly & according to his conſcience. He then departed out of Fraunce in the yeare 1534. and in the ſame yeare hee cauſed to imprint at *Baſil* his firſt inſtructiõ as an Apologie, dedicated to *Frances* thẽ firſt French king of that name, in the behalfe of the poore faithful that were perſecuted, whõ they did moſt falſly name *Anabaptiſtes*, to excuſe them toward the Princes Proteſtants, of the perſecutions that they thẽ vſed againſt them. He paſſed alſo into *Italie*, where hee ſawe

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my Lady the Dutcheſſe of *Ferrare*, yet at this day liuing, thankes bee to God, who when ſhe had ſeen and heard him, forthwith iudged of him as he was, & euer after vntil his death did loue & honor him as an excellent Organe of the Lord. In his returne from *Italie* the which he had but ſeen, he paſſed (in a happie time) through this towne of *Geneua*, which not long before had receiued the Goſpel by the preaching of M. *William Farell*, & did meane nothing leſſe than to tarry there, but to paſſe through it and to go to *Baſil*, or els to *Straſbourg*. But the Lorde being euen then willing to prepare a way to his ſo great goodnes as his pleaſure was to beſtowe vpon his Church by the meane of him, did put in the heart of the ſaid *Farel* to ſtay him: which thing was very hard for him to doe, in ſuch ſort that after many requeſts & deſires hee was faine to vſe adiurations. Then he was contented to ſtay, not to Preach but to reade Diuinitie, and this came to paſſe in the yere. 1536. in the beginning of September. When hewas in this ſort declared Doctor in this Church by lawful election and authoritie, he then framed

framed a briefe forme of Confession and Discipline to giue som shape to this new erected Church. Hee also made a Catechisme which may bee well called one of his excellent workes, and hath yeelded marueilous fruite, being so well framed, that it was afterward turned out of Frēch into Hebrewe to winne the Iewes, into Greeke and Latine for the schooles, also into Italian, Dutch, English, Scottish, and Flemmish, and also Spanishe, for all these nations. These prosperous beginninges did greatly mislike Satan & his, who failed not, (as it was an easie matter to do in the first change of the estate of religion) to set himselfe against the proceeding of the Gospell. Albeit that it was receiued with an oathe by all those of this Towne. Master *Caluin* on the other side as he was in deede of a noble minde, withstoode firmely and constantly with M. *Farel* the seditious persons, hauing also on his side an other good man named *Courant*, a minister also of this Church, being blinde of his bodily eyes, but coulde well see with the eyes of his spirite, whom also the said *Caluin* had brought from *Basil*, where he

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did remaine, becauſe of the great perſe-
cutions that were in Fraunce: The ende
was ſuch, that the Lord being minded e-
uen at once to take his ſeruant out from
the preſſe (and to purge this towne of cer-
taine ſeditious perſons, which did abuſe
the name of the goſpel) to plant his name
els where, and laſt of all to frame his ſer-
uant by certaine experience of thinges
which did afterward ſtande him in great
ſteede: it was ordeined (the greater part of
the Counſell not being the beſt) that the
forenamed ſhould depart the town with-
in foure & twentie houres, becauſe that
they woulde not miniſter the Supper of
the Lord in a Citie that was then ſo trou-
bled and ſtirred. When this was declared
to the ſaid *Calvin*, his anſwere was that if
he had ſerued men, he ſhould haue been
ill recõpenſed, but he ſerued him, who in
ſtead of euill recompenſing his ſeruants,
did alwaies giue them more then they de-
ſerued. And he might iuſtly ſo ſay: for he
had followed the exãple of S. Paul, in ſer-
uing of the church vpon his own charges
and coſt. Hee then departed to the great
griefe of all the good, firſt to *Baſil*, & then

to

to *Strasbourge*, where being receiued as a treasure, by those excellent men. M. *Martin Buser*, *Capito Hedio*, and others, who at that present did shyne as precious pearles in the Church of God, he there erected a French Church, and therein did establish Ecclesiasticall discipline in such sort, as the *Almaignes* could neuer yet attaine vnto, for their Church, euen to this verie day: he did also read Diuinitie with great admiration of euery man, and then he began to write vppon S. Paul, dedicating his Commentarie vppon the Epistle to the Romanes to M. *Simon Grinee*, who was accompted to bee the best learned of the *Almaigne* nation, and was his great friend: hee had also this grace among others, that he brought to the faith a great number of *Anabaptistes* which were sent vnto him out of all partes, and among others one named *John Stordeur* of Liege, who within short time after dying of the plague at *Strasbourgh*, hee tooke his widdow to wife, whose name was *Idelletode Bure*, a very graue and honest woman, with whom he liued afterward very quietly, vntill our Lorde tooke her away to

him

himselfe, the yere. 1548. without hauing had any child: at the same very time there were holden in *Almaigne* certaine imperiall assemblies or diets for the matter of religiō, at *Woormes* & at *Ratisbone*, in the which *Caluin* was chosen for one of the chiefe by the aduise of all the Diuines of *Almaigne*, where he did so behaue himselfe, that his renowne became great euen among the very enemies, and *Philip Melancton* among others, did euen then receiue him into singular friendshipp which did alwayes last afterward, and did then call him ordinarily the Diuine, in token of singuler honour. In the meane time the Lord did execute his iudgemēts at *Geneua*, punishing certaine which being in the place of Syndique. 1538. were the cause of the banishment of *Caluin* & *Farel*, in such sort as one of them beeing guiltie of a sedition, and thinking to saue himselfe through a window, did all burst himselfe, an other of them hauing committed a murder, was by order of iustice beheaded, the other twaine beeing conuinced of certaine vntrueth against the state of the towne, fledde away and were

condemned in their abſence. When the towne was purged of this froath, they began then to bewaile *Caluin*, and hee was deſired thither againe by ſundry Ambaſſades from *Geneua*, and by the interceſſion of the Lordes of *Zuriche*, to the Lords of *Straſborough*, who made great difficultie. On the other ſide *Caluin* ſeeing how he profited in *Straſborough*, woulde in no wiſe conſent thereunto, albeit to declare the good will that hee bare to the towne, the yeare 1539. a whole yere after his baniſhment, he maintained the cauſe thereof or rather of the trueth of God againſt the Cardinall *Sadolet*, in a large and learned Epiſtle which is printed among the reſt of his workes. In the ende hee was threatened with the iudgements of God if hee did not obey to that vocation, in ſuch ſort that to the great ſorrowe of the Lordes of *Straſbourgh*, and eſpecially of Maſter *Bucer* and his companions, he was licenſed to bee at *Geneua* for a certaine time. But when he came thither and was receiued of ſingular affection by thoſe poore people which acknowledged their fault, and hauing a great deſire to heare their

their faithfull Paſtor, they held him there continually: whereunto in the ende the Lordes of *Straſbourgh* conſented, vppon condition that hee ſhoulde bee alwayes a Bourgeois of their towne. They woulde alſo that he ſhould haue had alwayes the renenewe of a Prebende which was appointed vnto him for his ſtipend of his reading. But as he was a man cleerly void of all greedineſſe of the goods of this world, ſo could they neuer bring to paſſe that he would receiue ſo much as the value of one *Denier* thereof. And in this ſort he was againe eſtabliſhed at *Geneua*, the yeare. 1541. the thirteene of September, where foorthwith hee framed an order of Eccleſiaſticall Diſcipline, which hath alwayes ſince continued there firmlie, albeit Satân and his adherents haue employed all their forces to aboliſhe it. Now he that would here declare particularly all the trauailes and paynes that this excellent perſonage hath endured ſince by the ſpace of twentie and three yeares as well within as without, he ſhould haue matter ſufficient to fill a great volume. For if euer there were towne furiouſly aſ-

sailed by Satan, and valiantly defended during the time, it was *Geneua*, the honor belongeth onely to God, but it ought & may lawfully bee saide that *Caluin* hath been the instrument of his vertue and power. If there be question of vigilance, Satan and his could neuer take him vnprouided, but either hee hath warned the flocke before hand, or els preserued it in the place. If we shall speake of integritie, hee is yet vnborne that hath seene him commit any fault in his office, or to yeeld bee it neuer so little, for any man liuing, or to haue varied in doctrine or life, nor neuer misreported man. If we shall speak of labor and paine, I beleeue that his like is not to be found, beside that he preached continually euery day in the weeke, and most commonly, and as often as hee was able, he preached twise euery Sunday: he did reade Diuinitie three times in the weeke: he made declaration in the Consistorie or as it were a whole lesson euerie Friday, in conference of the Scripture which we call Congregation, & did continue this order throughly without interruption vntill his death, and in deede neuer

ner did faile ſo much as once, except it were by extreeme ſicknes. Further, who is able to recite his trauailes ordinary and extraordinarie, I know not if any man of our time hath had more to heare, to aunſwere, and to write, nor matters of greater importance. The onely multitude and number of his bookes and writinges are ſufficient to aſtoniſhe any man that ſhall ſee them: but much more thoſe that ſhall reade them. And that which maketh his labours more wonderfull, is that he had a bodie ſo weake of nature, and ſo lowe brought with watchings and ouermuch ſobrietie, yea and being ſubiect to ſo manie diſeaſes, that all men that had ſeene him, would haue thought that he coulde not haue liued at all. And notwithſtanding this, hee neuer left of day nor night his trauaile in the works of the Lord: and he could not endure to heare the requeſts and exhortations of his friendes, which they daily made vnto him, to the end that hee ſhoulde take ſome reſt. I will alleage onely two examples. The yeare. 1559. being aſſailed & marueilouſly grieued with a feuer quartane, hee did notwithſtan-

ding, in the chiefeſt of his ſickneſſe, ſe
forth the laſt edition of his Chriſtian In
ſtitution, and did tranſlate it throughou
into French. Likewiſe in his laſt ſickneſ
ſes, which were thee Stone, the Gout, th
Hemorrhodes, a Phthyſike feuer, ſhort
neſſe of winde, beſide his ordinary diſeaſ
of the Miegrame, he did himſelf tranſlat
wholy that great volume of his Com
mentaries vpon the foure laſt bookes o
Moſes: examined the tranſlation of th
firſt: made this booke vppon Ioſue, an
did peruſe the greateſt part of the tranſla
tion and annotations of the New Teſta
ment, in ſort that hee neuer ceaſed from
writing but onely eight dayes before hi
death, his voice beginning to faile him
Beſide his innumerable paines and hi
charges, in all the miſchiefes and perils
wherein this poore citie hath been aſſay
led within by many mutinous & deſpe
rate Citizens, tormented without a hun
dred thouſande wayes, threatened by th
greateſt Kinges and Princes of Chriſten
dome, becauſe it was alwayes a refuge &
defence for al the poore children of God
afflicted in Fraunce, Italie, Spaine, Eng
land,

land, and els where, it was so that *Calvin* bare alway the greatest burden: to bee short, he might wel say with S. *Paul*, Who is hee that is troubled and I doe not sorrow? And it was not without cause that euery man had his refuge to him: for God had adorned him with so wise and good counsell, that neuer man repented him of the following of it, but I haue knowne manie fall into great and extreeme inconueniences which woulde not beleeue him. This hath been founde so by manie experiences and proofes, namely in the seditions that happened the yeres. 48, 54. and 55. to breake and disorder the Discipline of the Church, where he thrust him selfe naked among the swordes drawne, and with his presence and wordes hee so staied the most desperate mutines of thē, that they were enforced to praise God. The like was in the conspiracie *Catilinaire*, which was the very yeare 55. to haue murdered all the French, by the captaine of the Towne, named *Amied Perrin* and his conspirators, which coniuration carying with it a marueilous number of dangers and trauailes, in the end, the Lord of

his great grace, by the wiſedome of his ſeruant brought it to that paſſe that it is now at: to wit, to the greateſt quietneſſe and felicity that euer this citie did know. As touching his ordinary life and diet, euery man can witnes that it was ſo temperate, that there was neuer exceſſe in it, no more was there of nigardiſe, but a commendable mean, ſauing that he had alwayes too ſmal regard to his health, being cõtented for the ſpace of many yeres with one repaſte in twentie and foure houres, and neuer receiuing any thing betweene his meales, in ſuch ſort that all that euer the Phiſitians coulde perſwade him vnto in that point, was that about halfe a yeare before his laſt ſicknes, he did take at times about noone a litle wine, & would ſoupe of an egge, the cauſes were the weaknes of his ſtomacke, & the Meigrame, for the which he ſaid he could neuer find any remedie but a continuall dyet, in ſuch ſort as I haue knowne him oftentimes to eate no meate in two dayes. Being of ſo ſmall a dyet, he ſlept very litle: and for the more part hee was conſtrained to warme him vppon his bed,

where

whereon alſo hee hath made the greateſt number of his bookes, being continually happily occupied in ſpirite. This is the order that this excellent ſeruant of God did continually obſerue, forgetting himſelfe, to ſerue God and his neighbour in his vocation and charge: yet could he not ſo doe but that Satan did raiſe vp againſt him all the ſhamefulleſt ſlaunders of the worlde, but that is no newes, for it is the rewarde that the worlde in all ages hath giuen to thoſe that woulde drawe them from perdition. I will not anſwere thoſe that doe call him Heretique, and worſe than Heretique, (whereuppon they haue forged a name of *Caluinists*) for his Doctrine maketh anſwere on the contrarie more then ſufficiently. Some haue charged him with ambitiõ, but if they be able in any point to proue it, I am content to bee condemned. Is there any man that hath followed greater ſimplicitie in the expoſition of the Scriptures, and hath more wherewith to ſet himſelfe foorth if hee would haue profaned the Scriptures with ſubtill and vaine oſtentations? Hee would rule all, ſay they. O villaine and falſe

falſe ſhameleſnes: what preheminence did he euer ſeeke? And if hee had ſought it, who coulde haue kept him from it? With whome did hee euer ſtriue for the firſt or the ſecond place, when men haue not giuen vnto him that which the giftes and graces that God had giuen him did require? When hath hee been ſeen alter, bee it neuer ſo little? When hath it been ſeen that euer he did abuſe his charge and his authoritie towarde the ſimpleſt in the world? When did hee take in hande any thing without the aduiſe or againſt the opinion of his companions? To bee ſhort, what difference was there euer betweene him and vs, but that he did excel vs all, in all humilitie among other vertues, and alſo in that he tooke more paine then all wee did? Was there any man more ſimply apparelled or more modeſt in al reſpects? Was there any houſe cõſidering the eſtate of the man, I do not ſay leſſe ſumptuous, but more ſlenderly furniſhed with moueables? And if men will not beleeue mee and ten thouſande witneſſes with wee, at the leaſt let thé beleeue the ſlender wealth of his brother and onely heire, and alſo

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the Inuentorie of all his goods, and it ſhal be found that all that euer he left behind him (accompting alſo his bookes which were dearely ſold becauſe of his precious memorie, to all men that were learned) doth not exceede the value of two hundred crownes. Theſe may alſo aunſwere theſe ſhameleſſe euill reporters who haue talked ſo largely, that the one ſort ſaid he was an Vſurer, the other that he was a verie bancker: a matter ſo worthie of ſcorne and ſo falſly raiſed, that any man that euer did know him, will neuer require anſwere to ſuch an vntrueth. He was ſo couetous that hauing in the whole ſix hundred Florins for his ſtipende, which doth not all amount to three hundred *liures tournois*, yea hee ſought to haue leſſe, and the accompts of this Seigniorie can witneſſe it. He hath been ſo couetous of this worldly goods, that being in fauour, yea and honored both of Kings, Princes, and Lordes of many nations, and hauing dedicated his workes to them, I knowe not (and I thinke I ſhould haue knowen it if it had been otherwiſe) that euer he receiued of them to his vſe the value of twen-

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tie Crownes. Alſo he had the ſacred word of God in ſuch reuerence, that he had rather to die than to vſe it as a baite to ambition or auarice. Hee did dedicate his bookes to priuate perſons, acknowledging ſome benefite or friendſhip, as hee did a verie learned & ſingular Commentarie vppon the booke of *Seneca* concerning the vertue of clemencie and gentleneſſe, which hee wrote in *Paris*, being of the age of twentie and foure yeares, and did dedicate it to one of the Lordes of *Monmor*, with whō he had been brought vp, not at their charges notwithſtanding. The like hee did with his Commentaries vpon the Epiſtle of S. *Paul* to the *Romans* being dedicated to *Simon Grinee*: vppon the firſt to the *Corinthians*, to the Lorde Marques *Caraciol*: vpon the ſecond to the *Corinthians*, to *Melchior Volmar* his Maſter that taught him the Greeke: vpon the firſt to the *Theſſalonians*, to *Mathurin Cordier* his Gouerner in the Colledge of S. *Barbara* at *Paris* in his firſt youth: vpon the ſecond, to *Benet Textor* his phiſition: vpon the Epiſtle to *Tite*, to his ſingular friends & companions in the work

of

of the Lord, M. *William Farel*, and M. *Peter Viret*: and the booke of offences to *Louwrent* of *Normandie* his ancient and continuall friend. As concerning the others which hee did dedicate to certaine Kinges, Princes, or common wealthes, his meaning was to encourage the one sorte to perseuer in the defence of the children of God, and to stirre vp the others to the like. Wherefore also when hee sawe that such men did the contrarie, hee made not strange to put out their names and to put in others, which onely came to passe in two of his Prefaces. This bee said as touching this crime of auarice. Others on the other side haue reported him to bee prodigall and a player, but it was as true as the report of those that charged him with fornication. As concerning prodigalitie and the fruites thereof, his bookes will well declare euen to the ende of the worlde, of his pastimes, and of the shamelesnesse of suche lyers. As concerning whoredome, it is maruell that any man durst so farre to stray, as to forge that euil report, were it not that it is a thing accustomed against the moste excellent ser-

wants of God. But he is yet vnborne that euer did ſuſpect him of whom we ſpeake in any place wherſoeuer he vſed: he liued about nine yeares in mariage verie chaſtlie, when his wife was dead, he continued in widowerhead about the ſpace of ſixeteene yeares, euen to his death. In all that time who is hee that euer perceiued the leaſt token that might bee of ſo vnworthie an act in him? And what woman was there ſo villaine and ſhameleſſe that durſt to beholde without ſhame a forehead ſo reuerend and ſhewing to all men that did behold it, all puritie & freedome? Who hath been a more rigorous enemie to whoredome than he? It is true that the Lorde hath exerciſed him touching this matter towarde ſuch as touched him neare. There hath yet worſe happened in the houſe of *Iacob* and *Dauid*, than to him of whome wee ſpeake, and in a more ſtrange ſort. But what did Satan in this behalfe gaine of the faithfull ſeruant of God. but onely ſhame and rebuke to himſelfe in the latter day before the ſeate of the Sonne of God? And now to them that hee had ſtirred vpp to raiſe

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ſuch ſlaunder, Whoredomes, Adulteries, and inceſtes, are accompted for paſtimes and exerciſes of the wicked ones, in ſort that one of the greateſt faultes that they finde with the reformed churches, is that there whoredome and Adulterie is puniſhed: In the meane while if there bee any ſuch fault or offence found among vs, albeit that it bee extreemely puniſhed, they accuſe vs with open mouth. In ſo doing, (if they ſaide trueth,) what other thing doe they than blame vs in that, that we reſemble them? But without entering any further in this diſcourſe, it muſt needes be (will they or no) confeſſed that the theeues do not haunt where the Magiſtrates and Potentates are: but to exerciſe ſuch thinges it were more meete to dwell among them where ſuch offence is a vertue. But to returne to my purpoſe it ſhall bee well founde that this faithfull ſeruant of God hath ſhewed to all the worlde a ſingular example, in condemning this villaine and ſtinking vice, as well in them as in others: for when there were any found faultie, he had no regard at all without accepting of perſons, but

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to God and his Church: and I say nothing in this, but that whiche all suche as did know him well, will testifie before God. There haue been others which haue named him to bee irreconciliable, cruell, and also blooddy, which some of them would moderate, naming him only, too seuere. The defence is sone made, God be praised, and it shoulde not bee necessarie, were it not that it shall do well to rebuke some of them for their peruersitie, and to aduertise the others of their ingratitude towards God. I said in the beginning that which I doe now say, which is, that he neuer hadde enemies but such as did not know him, or els such as made open war against God. I will bring foorth to witnes the same, a proofe more than sufficient, it is, that hardly may there bee any man found in our time of his calling, against whom Satan hath made more cruell war by all kindes of outrages, but hee neuer pursued any man in any court, nor attempted the law against any, no, he neuer sought any reuenge: also hee neuer had house nor inheritance, nor neuer did deal with any traffique or occupying whatsoeuer

ouer it bee, but it is very true that when they banded against the doctrine of God which he taught, hee woulde neuer yeeld in any thing, but would according to the holy lawes that be hereestablished, prosecute, that the mockers of God might bee handeled according to their desert. But which are they which wil blame that, but onely those that doe transforme a vertue most rare and singular, into a vice ouermuch common and hurtfull. By the way what if I say, and may lawfully say it in deed, that a number euen of those against whom he hath been enforced to stand for matters before recited, haue honored his constancie by their owne testimonies? I could name at the least three, which I wil not name, notwithstanding two of them beeing brought to punishment for their faults and offences, did in the sight of all the people, think all the honor & thanks that they might yeelde vnto him during the same, not to be sufficient, calling him their father, crying out, saying, that they were vnworthie of his presence, aduertisements and prayers, considering they had not hearkened to his fatherly admu-

nitions. The third being in his bed ſicke euen to death, who had been during his life the counſellour of all theſe ſtrayed ones, could neuer be perſwaded that God would forgiue him, if that his faithfull ſeruant, whom he had ſo much offended, did not alſo forgiue him. So farre were theſe men of from charging him either with cruelty or ouermuch ſeueritie. I confeſſe that hee hath alwaies ſhewed the Magiſtrates, how deteſtable the accepting of perſons is in the ſight of God, that they muſt holde the ballance aright: and that God abhorreth not only thoſe which doe condemne the innocent, but alſo thoſe which pardon the offender. Now if it be vice to ſay ſo, and to put it in vſe, the holie Ghoſt muſt then bee condemned who hath ſo ſaid: or if it bee otherwiſe, ſuch blaſphemers that doe call the ordinance of God, crueltie, muſt haue their mouths ſtopped. But, ſay they, hee was ouer rigorous againſt adulterers and heretikes. I may well anſwere that which is true, as al the towne doth know, that he neuer iudged any man, for it was not his office, and he neuer thought to doe it: and if they

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haue demaunded his aduiſe, not to confounde the eſtates which God hath deuided, but to be gouerned according to the worde of the Lorde. I knowe well that I might auouch it, if I ſaid that they haue not alwaies followed his counſell. But leauing that, what are theſe mercifull cenſors able to alleage, when I ſhall ſay vnto them that which is true, which is, that there was neuer yet good gouernment in any common wealth wherein adulterie hath not been iudged worthie of death: and yet it cannot be proued that any one ſimple adulterer hath been puniſhed in this Citie by death. As concerning heretikes, where is I pray you, that great rigour? Where is it that this blooddy man hath ſhewed one iote of a blooddy nature? There are few townes of *Guiſſe* and of *Almaigne* where they haue not put *Anabaptiſts* to death, & lawfully: they haue been contented heere with baniſhment, *Bolſec* hath here blaſphemed againſt the prouidence of God. *Sebaſtion Caſtalion* hath here ſpoken euill of the very bookes of the holy Scriptures. *Valentine* hath heere blaſphemed againſt the Eſſence of

God: None of them haue here been put to death, two of them were onely banished, the other was set free by an honorable amends toward God & the Seignory. Where is this cruelrie? Onely one *Seruet* was put to the fire. And who was euer more worthie than that wicked one, hauing for the space of 30. yeares in so manie sundrie sortes blasphemed against the Eternitie of the sonne of God, giuing the name of *Cerberus*, to the Trinitie of the three persons in one only diuine Essence, making, the baptisme of young children of no value, hauing gathered and heaped togeather all the filthie stinckes that euer Satan did vomit out against the trueth of God, hauing seduced an infinite number of persons, & for the chiefe and principal of all his wickednesses, would neuer neither repent in giuing place to the trueth, whereby he had been so oftentimes conuinced, nor shew any token of conuersion. And if we should come to the iudgement of the Churches. who woulde not rather allowe that which all the Churches of *Almaigne*, & namely *Philip Melancton* a man greatly renowmed for his

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meekneſſe, hath not only ſpoken, but alſo publiſhed by writing, the prayſe of ſo iuſt an execution? To ende this matter, they which diſcommend ſuche an acte, could neither better ſet forth their ignorance in blaming that which deſerueth ſingular commendation, nor yet their rathneſſe, when they deale with him who did but the office of a faithfull Paſtour, putting the Magiſtrate in mind of his dutie, endeuouring him by all meanes to bring ſuch a wicked man to ſome amendement, and in the end, not forgetting anie thing that might let that ſuch a peſtilence ſhould not infect his flocke. There are others which haue reported him to be verie cholericke, I will not make of a man an Angell, yet notwithſtanding, becauſe I doe know how marueilouſly God hath been ſerued by that ſame very vehemencie, I ought not to keep ſilent that which is true, and that I doe know. Beſide his owne naturall inclination to choller, his wit being maruelous prompt, the follie of many, the multitude and infinite varietie of the affaires for the Churche of God: and towarde the latter ende of his

life, his great and continuall diseases, had made him vnquiet and froward: but sure he was farre off from any delight therein, for on the contrary, no man did better perceiue nor so much finde it as did hee. This be said concerning his life and conuersation in his house, in whom this only default (that euer I knewe) was tempered with so great and amiable vertues, & so seldome or neuer at all accompanied with other vices which are alwaies wont to follow the same, that hee neuer offended any of his friendes neither in worde nor deede. But as touching in publique concerning the charge that God had cómitted vnto him, it is there that I muste needes maruell at the great wisedome of God, turning all thinges to his glorie, and chiefly in his most singular instruments and organes. Such as haue seen & knowen with what kinde of men hee hath most commonly had to doe, the thinges that God hath declared and done by him, the circumstances of times & places, they in deed may iudge whereto such a vehemencie. I say, a vehemencie indeede Propheticall, did serue and shall serue to all po-

posterity: and that which made him more marueilous, was, that neither hauing nor seeking any thing lesse than that which is so much required by those that would be feared by meane of an outwarde appearance, the most obstinate & peruers were constrained to bende vnder the great power of God, which did compasse about his faithfull seruaunt. They which shall reade his writings, and shall rightlie seeke the glory of God, shall there see this Maiestie (whereof I speake) to shine. As concerning such as doe at this day handle religion, as they do politique affaires, which are more cold than yse in Gods cause, and more enflamed thē the fire, in that which concerneth their particular causes, and which do cause all that choller, which is more franckly spoken than they woulde, euen as hee neuer sought to please suche men, euen so doe I thinke it not meete to stand about the answering of them, What would these wise and temperate men say then, (seeing there is no question but of God,) if they had more earnestly felt such a choller? I am sure they would haue bin also on their part as euill contented, as I

doe thinke and ſhall thinke my ſelf happie during my life, to haue enioyed ſo great and ſo rare a vertue, both openly and priuately. Euen as I could neuer bee wearie of ſolacing my ſelf in the abſence of ſo worthie and excellent a perſonage, in repreſenting him vnto mee by the diſcourſe of his rare & exquiſite vertues: no more can I without very great ſorrowe, make an end of that which reſteth, & may notwithſtanding in no wiſe be left vntouched, for ſo much as it is, as it were, the crowne and beautie of all his life. Beſide that God did place this great wiſedome and vnderſtanding in a weake bodie, and diſpoſed of it ſelfe to the diſeaſe of the Phyſike, wherof he alſo died: the ſtudies of his youth had made him very leane & weake, and when he came once to the affaires, he had alwaies ſo ſmal reſpect concerning the trauaile of his minde, that without the ſpecial grace of God, (whom it pleaſed to builde his Churche by the meanes of that inſtrument) it had not bin poſſible for him to haue come to the age which the Phiſitians doe call the declining. The yeare 1558. being required by

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the Lords of *Francfort* to make a voyage thither, to appeaſe & prouide remedy for certaine troubles that were in the French Church, which was newlie receiued into that towne: at the returne of this long & trauaileſome voyage, he had a tercian feuer, verie ſharpe, which was as it were the firſt puſhe at his health: in ſuch ſort that in the yeare of our health. 1559. hee was aſſailed with a long and perillous feuer quartane, during the which to his great griefe, hee was enforced to abſtaine from both preaching and reading: but he was neuer vnoccupied in his houſe, what counſell ſoeuer men gaue him, in ſort that during that time hee began and ended his laſt Chriſtian Inſtitution both in Latine and in French, whereof wee will ſpeake in the concluſion. This ſickneſſe brought him ſo lowe, that neuer afterwarde hee coulde recouer his ful health, hee drew euer afterward his right legge after him, which oftentimes did greatly greeue him: his auncient diſeaſes put them in order alſo: to witte, the head ache, and great rawneſſes which cauſed a continuall defluxion: hee was alſo greeued with the Hemorrhoides, ſo much

much the more in that, that at ſome other time by chaunce that part was made very weake: the cauſe was for that he neuer ſuffered his minde to reſt. Hee had a continuall vnperfect & digeſtion, whereunto he neuer gaue any heed, but when the diſeaſe compelled him. The Colliques alſo followed, and then in the ende the Gout and the reſt. Beſide this, by ſtraining himſelfe, and by a gnawing defluxion, he fell into a ſpitting of blood, which did weaken him to the vttermoſt. In the middeſt of ſo many diſeaſes, it is a thing very ſtrange that this ſharpnes of Spirite was rather letted than diminiſhed, & this dexteritie of iudgement nothing altered. There was onely this euill, that the bodie could not folow the ſpirite, albeit that he did ſometime enforce himſelfe, vntill the time that hee was ſo grieued with the ſhortneſſe of his winde, that with great paine hee was ſcarcely able to remooue him two or three paces. The Phiſitians employed all their induſtrie, and hee on his ſide did followe their counſell to the vttermoſt, notwithſtanding his griefs and ſo many diſeaſes together mingled. But it was all in vaine, as hee did alwaies ſay,

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looking vpp to heauen, speaking often theſe wordes, Lorde howe long? And then in the ende hee remained without ſtirring, hauing yet the vſe of his ſpeach, but coulde not long ſpeake or continue any purpoſe by meane of the ſhortnes of his breath, yet notwithſtanding this, hee ceaſſed not to labour. For in his laſt ſickneſſe, as hath been aboue ſaide, hee did wholy tranſlate out of Latin into French, his Harmonie vpon *Moſes*, did peruſe the tranſlation of *Geneſis*, wrote vppon this booke of *Ioſue*: and in the ende did peruſe and correct the greateſt part of the French notes vpon the new Teſtament, which other men had before hande gathered. Beſide this hee was alwayes occupied in the affaires of the Churches, anſwering by worde and by writing, when occaſion required: albeit that on our part we made requeſt vnto him, praying him to haue greater regard to himſelf: but his anſwere was alway to vs, that that which he did was nothing, requiring vs to ſuffer that God might finde him alwaies watching and labouring according to his abilitie in his work. euen to his laſt breath. The 25. of Aprill, he made his Teſtament

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in briefe ſort, as he did alwayes auoid the vſe of moe wordes than needed, as much as in him was, which doth containe an excellent and ſingular teſtimonie for euer, that he ſpake as he beleeued, which was the cauſe that I did willingly infer this ſame, worde by word, by the conſent of his brother and onely heire *Anthonie Caluin*, to the ende that this acte may remaine for euer, as it hath pleaſed God that the Teſtaments of ſome of his moſte excellent ſeruants haue been enregiſtred, to bee perpetuall witneſſes, that one verie ſpirite of God did gouerne them, both in their life, and in their death: and alſo to make the better knowen the extreeme ſhameleſnes of ſuch as would beare men in hand that his death was not according to his life. And if any man doe thinke anie thing to be herein other than trueth, I will not ſtande much in ſaying againſt him: onely I do giue him warning whatſoeuer hee be, to thinke what thing it is, that may be true and firme among liuing men, if it bee lawfull for a man to doubt that which hath been done in a Towne, in the ſight and knowledge of ſuche as would heare or vnderſtand it.

The

The Teſtament and laſt VVill of *Maſter Iohn Caluin.*

IN the name of God. Bee it knowen and apparant to all men, that in the yeare 1564. and the 25. day of Aprill, I Peter Cheuelat Citizen and Notarie ſworne of Geneua, was called by the famous Iohn Caluin, Miniſter of the worde of God in the Church of Geneua, and Burgeſſe of the ſaid Geneua, being ſicke and weake of his bodie only: the ſame man declared vnto me that he would make his teſtament and declaration of his laſt will, deſiring me to write it accordingly, as he ſhould ſpeake and pronounce it: which according to his requeſt, I made, and wrote it by him, and according as he ſpake and pronounced it to mee, worde by worde, without leauing any thing out, or adding any thing thereunto, in forme as ſolloweth.

IN the name of God, I Iohn Caluin Miniſter of the word of God, in the church of God of Geneua, (feeling my ſelf greatly oppreſſed with ſundry diſeaſes, that I cannot otherwiſe think, but that God will ſhortly take me out of this world) haue determined to make and put in writing my Teſtament and declaration of my laſt will, in forme following: which is, firſt of all, that I giue thanks to God for that he hath not only had pitie on mee his poore creature, to take me from out of the bottomeles pit of Idolatry, (wherin I was plunged) to draw mee to the light of his Goſpell, & to make mee partaker of the doctrine of ſaluation, whereof I was too much vnworthie: and that continuing his mercie, he hath ſpared me in ſo many vices and wickedneſſes, which did well deſerue that I ſhoulde bee caſt off from him, an hundred thouſand times: yea that which more is, he hath ſtretched his mercy towards me ſo farre, as to be ſerued by

by mee and my labour, to beare and to shewe forth the truth of his Gospell, protesting that I wyll liue and die in that Faith wyich he hath giuen me, hauing no other hope nor refuge but only to his free adoption, wherein my whole salvation is laid, embracing the grace that he hath giuen mee in our Lord Iesus Christ, accepting the merite of his death and passion, to the end that thereby all my sinnes may be buried, and beseeching him so to wash & purge me with the blood of this great Redeemer, wyhich was powred out for all poore sinners, that I may appeare before his face, as bearing his Image. I protest also that I haue endeuoured me, (according to the measure of the grace that he hath giuen mee) to teach purely his wyorde, as well in sermons as in wyriting, and to expound the holy scriptures faithfully. And likewyise in all the disputations that I haue had wyith the enemies of the trueth, I neuer vsed rautell nor Sophistrie, but haue proceeded plainly in the maintenance of his quarrell. But alas, the wyill that I haue had, & the zeale, if I might so call it, hath bin so cold and slacke, that I find mee greatly indetted in all: and wyere not his infinite goodnes, all the affection that I haue had, wyere nothing els but smoke: yea, those graces wyich hee hath bestowyed upon mee, wyould yeeld me more faultie: so that my recourse is to that, that he being father of mercie, will be, and shew himselfe father of so poore a sinner. As concerning the rest, I desire that after my deceasse, my bodie may be buried according to the custome, to abide and waite for the day of the blessed resurrection. Concerning the small portion of goods, which God hath giuen me here to dispose, I doe ordeine and appoint for my only heire, my welbeloued brother, Anthonie Caluin, only for credites sake, giuing him for all his part, the cup that I had of Monsieur de Varranes, praying him therewyith to content himselfe (as I am assured he wyill) seeing that hee knowyeth wyell that I doe it for no cause els, but to the end that that little wyhich I leaue, may remaine to his children. Then I bequeath to the Colledge ten Crowynes, and to the

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purse of the poore strangers as much. Also to Iane, daughter to Charles Costan, and of my halfe sister, to vvit on the fathers side, the summe of 10. Crovvnes. Then to Samuell & Iohn, sonnes to my said brother, euery of them 40. crowns and to my Neeces, Anne, Susan, and Dorothee, either of the 30. Crovvnes. As touching my nephewe Dauid their brother, because he hath been alvvaies light and rash, I giue him but 20. crovvnes for his chastisement. It is in effect all the goods that God had giuen me, according to my rate and estimation, as vvell of my Bookes and moueables, vvith vessel and all other things. Notvvithstanding, if it amount to more, I vvould it vvere distributed among my nephewes and Neeces, not excluding at all Dauid, if God giue him grace to become more modest and staied. But I beleeue as touching this article, there shall be no great a doe, namely vvhen my debtes shalbe paid, vvherevvith I haue charged my brother, vpon vvhom I trust, naming him executor of this present Testament, vvith reuerend Laurent of Normandie: giuing them full povver and authoritie, to make an Inuentorie vvithout forme of lavv, and to sell my moueables, to make money to fulfill the contents of this my vvill, vvritten this 25. of Aprill, 1546. So it is Iohn Caluin.

After that it was written as before, at the verie instant, the said renowmed Caluin did seale it with his owne seale, as sone as it was written. On the morrow being the 26. of Aprill, the yeare aboue written, the saide renowmed Caluin did cause me to be called againe to him, being there together present, these famous men, Theodore de Beza, Raymond Chauuet, Michael Cop. Lois Enoch, Nicolas Coladon, Iaques de Bordes, Ministers of the worde of God in this Church, and that famous man Henry Scringer professor of Artes, all Burgesses of Geneua, in the presence of whome hee declared that hee had caused mee to write

write by him and after his pronunciation, the ſaid Teſtament in the very forme and wordes aboue written: praying me to reade it in his preſence, & in the preſence of them that were there required and deſired to the ſame effect: which I did all aloud word by worde: after the reading whereof, he declared that ſuch was his will and laſt diſpoſition, willing to haue the ſame obſerued, and (for the better authoriſing hereof) did deſire and requeſt the aboue named to ſubſcribe the ſame with me, which was alſo done the day and yeare aboue written, in Geneua, in the ſtreete called the Chanons ſtreete, and in his dwelling houſe. In witnes wherof, and for proof of the ſame, (as reaſon is) I haue written in the forme aforeſaid, this preſent Teſtament, to make him readie for whom ſoeuer the execution therof ſhall belong vnto, vnder the common ſeale of our very honorable Lordes and Superiours, and mine accuſtomed ſigne manuel.

So it is ſigned, P. Cheuelat.

Seeing that the ſhortnes of his winde did encreaſe more and more, hee deſired my Lordes the foure Sindiques, and the whole little ordinarie Counſell, as they are called, to come & ſee him together: & when they were come, hee made to them an excellent declaration of the ſingular graces that they had receiued of God, and of the great and extreeme dangers from the which they had bin preſerued, which he

he could wel declare to them from point to point, as he that knew the whole better then any man, and did put them in mind of diuers neceſſarie things concerning God, touching the gouernment of their charge: to be ſhort, he did the office of a true ſeruant & Prophet of God, proteſting the ſinceritie of the doctrine that he had taught them, aſſuring thē againſt the tempeſtes that were at hande, if they would continue on from good to better. And then he deſired them in generall and in particular, to pardon all his offences, which none euer found ſo grieuous as he did: hee tooke them all by the hande, I know not whether ther might haue happened to theſe Lords a more doleful ſpectacle or ſight, which they all did eſteeme, (and good cauſe why, concerning his charge,) as the mouth of the Lord, and in their affection, as their own father, ſeeing that hee had knowen and framed a great peece of their youth. The Friday the 20. of Aprill, all the brethren Miniſters both of the towne and countrie being aduertiſed at his requeſt, came together to his chamber, to whom he gaue a great & long exhortation, whereof the ſubſtaunce and

effect was, that they ſhoulde perſeuer in the well doing of their duetie after his death, & that they ſhould not faint, ſeeing God would both maintaine the towne & his Church, albeit they were threatened in many behalfs: & alſo that they ſhould ſuffer no malice or diſpleaſure to raigne among them, but charitie by all meanes poſſible, & that they ſhould be of perfect accord among them ſelues, and that they ſhoulde acknowledge howe greatly they were bounde to that Churche, into the which God had called them, & that there ought nothing to turne them backe: for thoſe which haue taſted the trueth & wil leaue it, may finde excuſes vnder the ground, but God will not be mocked. To this he added a recitall of his entrie and comming to this church, and of his conuerſation therein: ſaying, that when hee came thither, the Goſpell was there preached, but things were farre out of order, and that the greateſt fruit the Goſpel had brought foorth, was the breaking downe of the Idols: but there were there manie wicked people, and hee was enforced to receiue many iniuries: but God did alwaies ſtrengthē him to goe through with

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it, albeit that of his owne nature hee was fearefull: and he repeated twise or thrise these wordes, I assure you that of mine owne nature I am timorous and fearfull. Also hee put them in remembrance, that when he came from *Straunsbourgh* hither, hee entred into this vocation as by constraint, & seeing no great likelihood of anie fruit to come, nor yet knowing what God wold work in that behalf, & indeed that hee had passed many hard thinges, but continuing on stil, in time he saw the blessing of God vpon his labor: he would then that euery man should waxe strong in his vocation, and keep good order, and that they should haue good regard to the people to holde them in continuall obedience of the true doctrine, and that they had alwaies among them godly men, albeit that it could not be auoided, but that there must bee euill persons and rebels among them also, & that this should shew vs verie faultie in the sight of God, if the thinges beeing come to so good passe, shoulde afterwarde fall into decay by our negligence. As touching the rest, he protested that hee had euer been of one true affection with the companie of his bre-

thren, and desired them to pardon him if that at any time they had seen in him any frowardnes during his sicknes, and gaue them great thankes, (as oftentimes hee vsed,) for that they did supply his place in preaching. In the end hee tooke them by the hande one after another, which was with so great sorrow & bitternes of heart to euery of them, that I cannot call it to minde without great and extreeme sorrowfulnes.

The second of May, hauing receiued letters from M. *William Farel*, Minister at *Neufcastel*, (of whome hereetofore hath been made mention,) and vnderstanding that he was minded to visit him, being of the age of foure score yeare and more, he wrote to him in this sort.

Be it vvell vvith you my verie good and deare Brother: and seeing that it pleaseth God that you shall remaine after me, vvell may you liue, hauing alvvaies in minde one Vnitie, the fruite vvhereof attendeth vppon vs in heauen, according to the profite thereof that the church of God hath enioyed. I vvill in no vvise that you trauaile to see mee, for I drawv my breath vvith great paine, and doe continuallie looke vvhen my breath shall faile mee. It is sufficient that I liue and die to Christ, vvhich is a gaine to his, both in life and death, I commend you againe to God with all the brethren in those parts. From Geneua this 2. of May. 1564.

By vvholy yours Iohn Caluin.

From

From that time foorth his ſicknes euen to his death was nothing els but a continual Prayer, notwithſtanding that he was alwaies in paines, hauing oftentimes in his mouth theſe words of the 39. Pſalme. *Tacui Domine quia feciſti*. I helde my peace O Lord, becauſe it is thou that haſt doue it. Other times he would ſay of the 38. Cap. of *Eſay*: *Gemebam ſicut Columba*, I did lament as doth the Doue. Another time ſpeaking to mee, hee ſaid and cryed out, Lord thou puniſheſt me, but it is ſufficient for mee that it is thy hand. Many were deſirous to come and ſee him, but it had been needfull to haue kept the gate open day and night, to haue fulfilled their deſire. But hee foreſeeing that, and knowing that the ſhortneſſe of winde woulde not ſuffer him to doe that which willingly hee would: beſide that alſo, not well liking the curioſitie of many, he beſought them to content themſelues & to pray to God for him, and to ſuffer him ſomewhat to reſt: yea, when I came to ſee him, al be it that I was very welcome to him, yet notwithſtanding, cõſidering my charge that I had, hee gaue mee to vnder-

ſtand fully, that he would not in any wiſe that his particular cauſe ſhoulde occupie me in any reſpect: in ſuch ſort that taking leaue of mee, he would often ſay that hee made conſcience to let me, were it neuer ſo little, albeit that he was glad to ſee me: but his nature was alwaies ſuch, that hee feared to ſtay (were it neuer ſo little) the profite of the church, and to trouble the leaſt that might bee his friends, although there were nothing in the worlde more acceptable to them than to imploy themſelues to do him pleaſure.

Hee continued in this ſort, comforting himſelfe and his friends, vntill the Friday the 19. of May, next before the Supper of Pentecoſte, on the which day becauſe it was the cuſtome of this Church, that all the miniſters ſhould aſſemble thē to yeeld as it were an account of their life and doctrine & then in token of friendſhip they take their repaſt together, he was contented that the ſupper ſhould be made at his houſe, where hee cauſing himſelfe to bee brought in a chaire, as he entred in amōg them he ſpake theſe words, My brethren I come now to ſee you for my farewell: for after

after this time I will neuer come more to table. This was to vs a piteous entrie, albeit that he himselfe said the praier as well as hee could, & enforced him to make vs merie, not being able to eate but very little: yet before supper was ended, he tooke his leaue, & caused himselfe to be carried againe into his chamber, which was at hand speaking these wordes with as pleasant a countenance as he could, A wal betweene both shall not let at all, but that I will be ioyned with you in spirit. It came to passe euen as he had said: for vntill that very day, what disease soeuer hee had, hee would be take out of his bed & brought in a chaire to his little table, but after this night he neuer shifted frō lying vpon his back, so greatly weakened, (notwithstanding that hee was leane of himselfe) that there remained in a manner nothing but onely life, sauing that hee was verie little changed of face: but chiefly the shortnes of his winde did trouble him, that it caused his continuall prayers and consolations rather to seeme sighes than words to be vnderstood: and he was of such a countenance, that his onely looke did plainlie

testifie with what faith and hope hee was furnished. The day that he died it seemed that he spake better and more at his ease, but it was the last enforcement of nature: for that night about 8. of the clock, euen sodainly appeared the tokens of present death, wherof I had speedily word, (for I was but newly departed from him,) and running thither with certaine of my brethren, as soone as I came, I found that hee had alreadie yeelded vp his spirit, so quietly that hee did neuer rattle, but spake plainly euen to his very death, with perfect vnderstanding & iudgement, without euer stirring hand or foot: he seemed rather to be a sleepe than dead. Behold as in an instant how that very day the sunne did set, & the greatest light that was in the world for the building of the Church of God, was taken into heauen. And we may wel say that in our time by one only man it hath pleased God to teache vs both to liue & to die well. The night following, and the day also, there was great lamentation throughout the Towne: For the whole body thereof did bewaile the Prophet of the Lord: the poore flocke of the Church

Churche did weepe for the departing of their faithful Paſtor: the Schoole lamented her true Maſter & Teacher: and all in generall did bewaile their very father and comforter next vnto God. Many deſired that they might ſee yet once his face, as men that coulde not leaue him neither dead nor liuing. There were alſo diuers ſtrangers newly come from far off to ſee him, which when they could not, for that men thought that he would not ſo ſoone haue died, deſired greatly to ſee him dead as he was, & made great inſtance: but to auoid all euill reports and ſpeach, he was buried about 8. of the clocke in the morning, & at 2. of the clocke at after noone according as he had appointed, he was caried according to the cuſtome, to the cō-mō Churchyard, called the large or great Pallace, without pomp or any adoe at all, where he now lieth abiding the reſurrection, which hee hath taught vs, & hath ſo conſtantly hoped for. The body was accompanied by the greateſt part of thoſe that were in the Towne, of men of all eſtates, which did the more lament him, becauſe there was ſmall likelihood to re-

recouer (at the leaſt of a long time) ſuch a great loſſe. He liued as touching this mortall life, the ſpace of 56. yeres, lacking one moneth and 13. daies. Whereof he ſpent the iuſt one halfe in the holy Miniſterie, preaching & writing, without euer changing any thing, or diminiſhing or adding to or from the doctrine that he taught the firſt day of his Miniſterie, with ſuch power of the ſpirit of God, that neuer wicked man was able to bear him without trembling, nor good man without louing and honouring him.

There reſteth nowe no more but euen as it hath pleaſed God to make him to ſpeake continually by his ſo learned and holy writings, that he may ſo be heard of the poſteritie to the ende of the worlde, at what time wee ſhall ſee our God euen as he is, to liue and to raigne eternally with him. So be it.

From *Geneua* this 19. of Auguſt, 1564.

Aduertiſement.

FOR becauſe that there is none of the Faithfull, who would not gladly vnderſtand the trueth of the number of Bookes that haue been written by the late M. Iohn Caluin, *to the end that hereafter men be not deceiued, as is well known that the like hath happened to the writings of great and excellent perſonages that men haue falſly ſet forth others vnder their name: It hath ſemed therfore good to ioine to this a Catalogue, as well of his Bookes and writinges in Latine and French alreadie Imprinted, as of thoſe that yet are not, at the leaſt of as many as may be called to mind. Thoſe which are not yet in French are marked with this marke.* *

The Catalogue of the Bookes and *writings of M. Iohn Caluin.*

COmmentaries and leſſons in Latin & French alreadie imprinted vpon the old Teſtament.
Vpon Geneſis.
Vpon the other 4. Bookes of Moſes in forme of Harmonie.
Vpon the Booke of Ioſue.
Vpon all the Pſalmes.
Vpon Eſay.
* Vpon Ieremie.
Vpon Daniel.
Vpon the 12. that are called little Prophetes.

Vpon

Vpon the new Testament also Imprinted.

VPon the three Euangelists in forme of Harmonie.
Vpon S. Iohn.
Vpon the Actes of the Apostles.
Vpon all the Epistles of S. Paule.
Vpon the Epistle to the Hebrues.
Vpon the Epistles Canonicall of S. Peter, Saint Iohn, S. Iames, and S. Iude.

The Catalogue of his Sermons imprinted which men gathered whenhe preached.

VPon Iob.
Vpon the Commaudements.
Vpon the Octonaries of the 119. Psalme.
Vpon the song of Ezechias in the 38. ca. of Esay.
Vpon the beginning of the Harmonie of the three Euangelists.
Vpon the 10. and 11. chapters of the first Epistle to the Corinthians.
Vpon the Epistle to the Galathians.
Vpon the Epistle to the Ephesians.
Vpon the Epistles to Timothe and to Tite.
Also many Sermons of the Birth, Passion, death, Resurrection and Ascention of our Lord Iesus Christe.
Foure sermons entreating of matters very profitable for our time.
A congregation made in the Church of Geneua of the prouidence and eternall election of God.

Sermons

Sermons vpon the old Testament not imprinted.

VPon Geneſis.
Vpon Deuteronomie.
Vpon the Bookes of Samuel.
Vpon the firſt booke of the Kings.
Vpon many Pſalmes.
Certaine ſummes of Congregations made vpon Ioſue, gathered euen as hee did intreate of and handle the textes.
Vpon Eſay.
Vpon Ieremie.
Vpon Ezechiel.
Vpon the latter eight Chapters of Daniel.
Vpon ſeuen of the twelue little Prophetes.

Vpon the new Testament.

CErtaine Sermons moe vppon the Harmonie of the three Eangeliſts.
Vpon the Actes.
Vpon the two Epiſtles to the Corinthians.
Vpon the Epiſtle to the Theſſalonians.
Vpon certaine Chapters of the ende of the Epiſtle to the Hebrues.

Leſſons in French not yet imprinted.

VPon the Pſalmes, from the ſeuen and thirtie to the ende.
Vpon Ieremie.
Vpon the twentie firſt Chapters of Ezechiel as well in Latine as in French.

A Catalogue of other Bookes and treatiſes which he hath made at ſundrie times and in ſundrie places.

A Commentarie vpon the Booke of Seneca, touching the vertue of Clemencie.

His Chriſtian Inſtitution.

A treatiſe againſt the errour of ſuch as thinke that the ſoules doe ſleepe after they be departed from the body, vnto the laſt iudgement.

Two Epiſtles, the one to flie idolatrie, the other of the duetie of a Chriſtian man.

An anſwere to the letter which Cardinall Sadolet wrote to the Lords and people of Geneua.

A treatiſe of the Supper of the Lord.

Certaine verſes in Latine of the victorie of Ieſus Chriſte.

A Cathechiſme for the inſtruction of Children.

A maner of Adminiſtration of the Sacraments, with the common praiers, and the maner how to celebrate the Marriage.

A defence of the pure doctrine concerning free will, againſt the calumnies of Albert Pighius.

Annotations vppon the fatherly aduertiſement made by the Pope Paul the third to the Emperor Charles the fift.

Antidote or preſeruatiue againſt the Articles of the facultie of the Sorboniſts of Paris.

A treatiſe or ſupplication to the Emperor concerning the neceſsitie of the reformation of the Church.

Againſt the Anabaptiſts and Libertines, with an Epiſtle to the faithful of Roan, againſt a Friar a Libertine.

An aduertiſement concerning the bodies and Reliques of Saintes and what profite there com-

commeth of them if they be diligently kept.

A treatiſe to flie ſuperſtitions, with the excuſe of the falſe Nicodemites, With the anſwere of the Miniſters of Zurich.

Antidote to the actes of the counſell of Trent.

The very true meane to pacifie the troubles and to reforme the Church againſt the Interim.

An aduertiſement againſt the Aſtrologie Iudiciall, and ſuch curioſities, which at this day beare the ſway in maner throughout the world.

An agreement concerning the Sacraments.

A treatiſe of Offences.

Of the eternall prouidence of God.

Againſt the deteſtable errors of Michael Seruet a Spaniard.

• Three aduertiſements to VVeſtphalus.

• Againſt Heſhuſius and the error of Stancarus.

• Againſt Valentine Gentill.

• Anſwere to the calumnies which Sebaſtian Caſtalion did ſow abroade.

✠ Another ſhort aunſwere to other calumnies of the ſame man.

A congratulation to the reuerend Prieſt, Maſter Gabriel de Sacoman, of the Church of Lions chiefe Miniſter.

• An anſwere to a certaine fine & ſubtil Neutre.

• An anſwere to the outrages of Frauncis Baldwin an Apoſtate.

• A ſhort aduertiſement to the faithfull of Polonia.

• An Epiſtle to the foreſaid, for the confirmation of the ſaid Aduertiſement.

An anſwere to a certaine Hollander, written to the people of the low countrie.

A reformation to put to ſilence a certaine raſcall named Antonie Catalan.

A Con-

A confeſſion of the faith in the name of all the reformed Churches of the Realme of France, made during the warres, to deliuer to the Emperour.

Alſo a great number of Letters, counſels, aduertiſements and anſweres, as well in Latine as in French, to diuers perſons of ſundrie qualitie and eſtate: wherein is entreated of diuers matters, which (one day if it pleaſe God that it may be ſet foorth into the light) men may the better ſee what was the wiſedome, promptneſſe, ſingular iudgement, and the maruellous and diuine graces, that were in this faithfull ſeruant of God.

FINIS.

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